

Nation

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Goose
Break



Cree Constitution

Artists on the Come Up

Val-d'Or Minor Tournament

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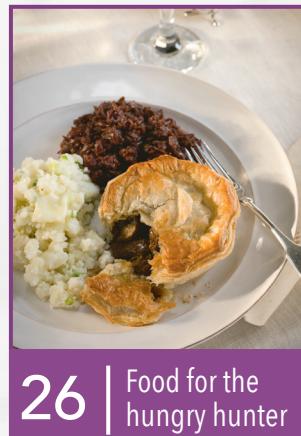
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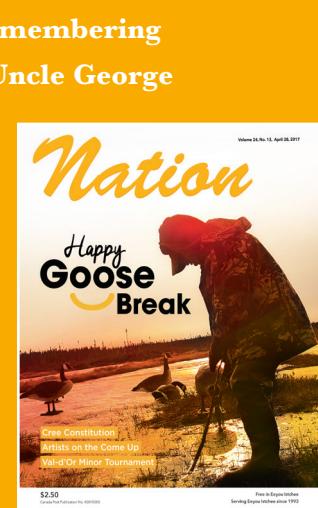


Photo by Howard MacDonald

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Declan's baptism

by Will Nicholls



My son Declan was recently baptized in the Anglican Church. As I am not a Christian it may be surprising that I would participate in this ceremony – especially since I attended the Anglican-run Horden Hall residential school as a day scholar in Moose Factory. I have many friends who have told me horrifying stories they experienced at residential schools, Anglican and others.

But people and institutions can change. And my opinion of the Anglican Church has changed because of their genuine remorse over the pain inflicted at their residential schools. This remorse was eloquently expressed in a recent letter they sent to Conservative Senator Lynn Beyak after her comments about the “good” that the residential schools did for First Nations children. This letter deserves a wider audience, and so I share it in abridged version below:

There are hundreds of students who went to Residential Schools administered by the Anglican Church of Canada (ACC). They have told their stories at our church's National Native Convocation and at Sacred Circle Gatherings. We have been rendered speechless by what we heard. We have hung our heads in shame and raised them with remorse over the pain our church inflicted upon those children.

There was nothing good about a federal government policy of forcibly removing children “from their evil surroundings”, housing them in schools with the intent of “killing the Indian in the child...and turning them into a civilized adult”. It was an attempt at cultural genocide, an attempt whose failure bears witness to the courage and resilience of

those children and their communities. As Elder Barney Williams of the Survivors' Society has so often said, “We were all brave children.”

There was nothing good about practices of taking away children, removing their traditional dress, cutting their hair, taking away their name, confiscating their personal effects and giving them a number.

There was nothing good about forbidding children to speak their own language, to sing and dance in a powwow, to practice their own spirituality. It was a denial of their dignity and human rights.

There was nothing good about experimenting with children's diet to monitor the impact on their dental hygiene or their digestive systems. There was nothing good about pressing children into forced labour. It was state-sanctioned cruelty.

There was nothing good about denying a child a celebration of his or her birthday, about separating siblings one from another, not allowing them to be home for Christmas, or to enjoy summer holiday.

There was nothing good about child abuse – and it was rampant in Residential Schools – physical abuse, emotional abuse, sexual

abuse, and spiritual abuse. Such abuses were nothing less than crimes against humanity.

There was nothing good about children going missing and no report being filed. There was nothing good about burying children in unmarked graves far from their ancestral homes. It heaped cruelty upon cruelty for the child taken and the parent left behind.

There is nothing good about a lingering and sordid legacy of intergenerational trauma reflected in poor health, the struggle to enjoy healthy relationships, addictions, domestic violence, astonishingly high rates of incarceration and communal dysfunction.

There is nothing good about Indigenous people treated as “second class”, the blatant evidence of which persists in lower funding for health care, education, policing, and emergency health services. It is a travesty.”

This letter meant more than any other statement of remorse I have ever heard. Thank you to the Anglican Church and to my cousin Chris Quinn, who agreed to be Declan's godfather. This has gone a long way to allow wounds to heal.

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Dividing lines

by Dan Isaac | Photo by Brendan Forward

CNG responds to Moose Cree motion supporting Canada and Ontario in land claim

The Moose Cree have filed a motion in Ontario Superior Court against the Cree Nation Government (CNG) land claim that seeks to have Canada and the province recognize Aboriginal rights and title for the Quebec Crees on a portion of the Harricana River inside Ontario. It's the final piece of a 28-year-old Federal Court suit called the Matthew Coon Come Case.

The original suit was in response to the failure of Canada, Quebec and Ontario to properly implement the James Bay and Northern Quebec Agreement (JBNQA). The first part of the case was settled financially in 2008 with Quebec. The second part of the case was settled when an agreement was signed with Canada that returned ownership of offshore islands to the Crees.

To settle the final portion of the case, it was re-filed several years ago in the Ontario Superior Court. But the response from other First Nations to the suit is surprising, says Bill

Namagoose, Executive Director of the Grand Council of the Crees.

“When we re-filed, all of a sudden it woke up all the bands in Ontario,” said Namagoose. “How come their lawyers weren't told we had filed this case in 1989? It's the same case.”

And while the claim wasn't filed with other bands, or on their behalf, the solution it's seeking isn't one that attempts to take anything away from another First Nation, says Namagoose.

“The federal government and the province have filed a defence in the claim stating that our Aboriginal rights and title were extinguished by Treaty 9. We disagree,” Namagoose told *The Nation*. “Now we understand that the Moose Cree are filing a motion that will support Canada and Ontario in the extinguishment of our Aboriginal rights and title.”

Essentially, the point of contention comes down to a line drawn in 1912 (seven years after Treaty 9 was signed) that separated Quebec and Ontario when the provinces expanded north.

The line in question is arbitrary in terms of geography, geology and traditional land-use patterns. However, it does separate the Quebec Cree from the Ontario Cree, and by virtue the Cree who derive their rights from the JBNQA and those under Treaty 9.

Grand Chief Matthew Coon Come recalled a time when the Moose Cree and the Crees of Eeyou Istchee lived on these lands as neighbours and friends.

“Unfortunately, Moose Cree now seeks to deny this history, in order to argue that the Cree Nation has no rights in Ontario,” Coon Come told *The Nation*. “The position being taken by Moose Cree First Nation in this case is regrettable, but this will not deter the Cree Nation in our fight to ensure that our rights in Ontario are properly recognized and protected.”

From the administrative level to the personal, treaties are a contentious topic in Indigenous circles. In British Columbia there's an organization (the Union of BC Indian Chiefs) that advocates against signing treaties, and



Cree musicians balance culture and traditions with the challenges of the modern music industry



Climbing up **THE CHARTS**

Midnight Shine prepares for another busy summer, laments missing Goose Break

by Dan Isaac

As all of Eeyou Istchee prepares for a productive Goose Break, Adrian Sutherland and the guys from Midnight Shine are packing their gear for a different rite of passage. This marks the second year in a row for the band at Canadian Music Week (April 18-23) in Toronto. And after a winter spent mostly apart, it's all about honing their craft.

"We feel good about our live act, but there's always room for improvement. So we'll be playing our new single "Sister Love", but other than that, focus on our catalogue of songs from the first two albums," said Sutherland. "We're going to use this time on stage to work on tightening up, transitioning from song to song, stage banter, stuff like that."

And while the band's near future will feature Canadian Music Week, the Ottawa Bluesfest (where they'll share the closing day stage with music legend Tom Petty in July), and a show in Vancouver, the past few weeks have already been busy for Sutherland. He recently participated in the JUNO Cup (March 31), an event that brings together former NHL-ers and a who's who of Canadian musicians to compete in the name of charity.

"I never thought my music journey would take me to a hockey game," joked Sutherland. "It was pretty fun, but I had to show them how we play up in James Bay."

But once the JUNO Cup experience was behind him, Sutherland was eager to get back on

Left: Provided by RoseAnna Schick;
Center & Right by Judy Sutherland



“Sacrificing Goose Break this year for the music stuff wasn’t easy because it’s so important for me to continue that Cree legacy I was brought up with”

the land. As soon as he returned home, he and his son made two weeklong fishing excursions by snowmobile. This has become a ritual for Sutherland, a way to process the craziness of the music biz.

“It’s so humbling to get out there on the land. It keeps me grounded and tells me where I come from,” he said. “Last year, after our performance at the Ottawa Bluesfest, the

first thing I did when I got home was pack up my gear, and my son and I went out for a week on the land.”

He plans to do the same following Canadian Music Week. “On May 10 my son and I are going by bush plane into camp to catch the snow-goose migration.”

Sutherland’s connection to the land made the decision to forego this year’s Goose Break a difficult one.

“Sacrificing Goose Break for the music stuff wasn’t easy because it’s so important for me to continue that Cree legacy I was brought up with,” Sutherland said. “I just want to wish everybody in James Bay a fruitful hunt. That’s what it’s all about. Getting out there on the land and practicing our traditions and values with our families.”

RADIO ON THE LAND

Moose Factory recording artist Thelma Cheechoo remembers hearing the hum of radios in the wilderness during Goose Break. “They’d always take the radios out with them into the bush and music was always playing,” said Cheechoo. “Radio is still a huge thing for people in remote and rural communities.”

She credits her large musical family and her creative connec-

tion with Jimmy Rankin of the Rankin Family for her career in music.

“My mom and dad and siblings all played multiple instruments, so there was always music around and it became second nature to me,” Cheechoo told *The Nation*. “When I was working on my last album I met Jimmy Rankin and we started connecting over our big families and how they played fiddle and guitars.”

Thelma Cheechoo celebrates the soundwaves during Goose Break





Taapwaauchaayimiisu Believe In Yourself

OUR PROGRAM

Taapwaauyimiisu (Believe in yourself) program is a resource available for the schools in the three Cree communities, where the pilot project is currently being launched. We offer support to the students' ages 12 to 17 years old who, for various reasons, are temporarily suspended from 3 to 5 days from school.

The expression "**Believe in yourself**" is dear to our program as we want to send a strong message of empowerment and self-worth to our youth.

OUR SERVICE SITES

Taapwaauchaayimiisu program in Mistissini has officially moved in their new service site at the Family Resource Centre (Old Youth Centre). Thank you, Cree Nation of Mistissini, for your collaboration in providing space for our youth.

We would also like to thank everyone that attended our open houses in Waskaganish and Chisasibi.

Should you require more information, please contact the coordinator.

Tel: (819) 527-0407

E-mail: Byourself@cngov.ca



Department of Justice and
Correctional Services, CNG



Cheechoo recently finished doing a show with Rankin in Yellowknife and has a busy summer tour schedule ahead. She'll be playing music in communities across the Northwest Territories, Nunavut and Yukon and plans on doing the pre-production for a new album in her spare time.

Cheechoo's last album, *Stay*, was recorded in 2014 and nominated for an Indigenous Music

Award. Unfortunately, a sickness in the family took her away from music for a period, but she plans to have a new album ready by 2018. She's also interested in giving back to her community in the form of workshops and a tour around Eeyou Istchee that may feature some famous faces.

"There's so much musical talent in the communities in James Bay, and people are always

coming up to me and asking me questions about how to make music a career," said Cheechoo. "I always tell them to get out there and play shows and find their own voice through writing their own songs. But it's also important to network and learn the business side of things."

Even with her busy schedule, she still had time to reminisce. "During Goose Break, there's so much excitement. Nobody

is in the communities, everybody is out on the land, and it's a time for families to really connect," Cheechoo recalled. "My grandma was a really good hunter, and she taught her granddaughters how to hunt. I still think of those summers I spent out on the land with my family all the time."

Cheechoo believes community radio is one of the most important facets of remote and rural living.

"You'll hear things on the radio like, 'If you see so and so, send them home.' When I lived in Rankin Inlet in Nunavut, I noticed they did that there too," Cheechoo said with a laugh. "Small community radio is so important, and I remind people who are trying to get into music that they still play indie artists. That's how unsigned artists like me are able to get our music out there on the land."

"There's so much musical talent in the communities in James Bay"



Bloom

mariame

Nominee **Mariame Hasni** heads to the Indigenous Music Awards

by Martin Siberok

These days Mariame Hasni is on a high. In early April, nominations for the 2017 Indigenous Music Awards were announced, and the Cree singer found her name in two of the categories – Best Pop Album and Best New Artist.

"I am greatly honoured," says Hasni. "I'm 26 years old and I'm still very new to this music business. To be called a Cree artist is amazing and makes me happy. I've been singing for quite awhile, but now I am getting recognized."

Celebrating the musical achievements by Indigenous artists, the awards ceremony will be held at the Club Regent Event Centre in Winnipeg May 19.

Ever since releasing her six-song R&B album, *Bloom*, in May 2015, Hasni's dream of being a professional singer has become more of a reality. Released on the N'we Jinan label, *Bloom* caught the attention of people beyond Eeyou Istchee.

The first single, "As Long As You Are Here", even topped the Aboriginal Music Countdown in October 2015. It's a song that showcases Hasni's impressive emotive voice and powerful presence.

Her musical calling card has allowed Hasni to travel and perform in other parts of Canada. One of the highlights so far was opening for veteran singer-songwriter Buffy Sainte-Marie in Banff, Alberta last July.

"She was so nice, so humble," says Hasni, who actually recorded the conversation they had. "I didn't want to forget anything she told me. She said

it's okay to make music that's different, and you can make great records doing just that. Her songs are special and she tries to include a message in them."

There was one piece of advice from Sainte-Marie that Hasni treasures the most. "She told me don't be a 'fame whore'. She said there are a lot in the music industry, but she could tell I wasn't one."

Being a single mother of two young children, Hasni understands the difficulty of juggling a career and parenthood. Her daughter and son keep her grounded and make it harder for Hasni to lose the thread of daily life. "Every day I work fulltime being a mother – I have no choice." Then she adds with a laugh, "If it wasn't for my kids, I would probably be all up in the clouds."

Any article you read about Hasni always calls her a "Cree Rihanna" and though she realizes it's an endearing description, it's one she's finding tiresome.

"I love Rihanna – she's an amazing singer," Hasni says. "But I would like to be recognized for who I am as a singer. If people keep using it, I will always be compared with her – which is not good. So I hope people will let it go."

Looking to the future, Hasni reveals that besides recording some songs in Cree, she would like to make a blues album. "That's the direction I feel like going in. It seems the blues was around when I was growing up, so it appeals to me. Though I can't tell you the names of people I like, when I hear the songs I really connect with them."





Firefighting Level 1

Cree Firefighters' training program Graduation

The Firefighting Level 1 (FF1) Cree Firefighters' training program that had begun in November 2015 is now successfully completed. The practical exam for the final section of the training took place in Rouyn-Noranda during the last week of October and the first week of November 2016.

The certificates were presented to the 37 graduates at a graduation ceremony held at the Bonaventure Hotel in Montreal on March 15th with many friends and family in attendance. Mr. Lee Roy Blacksmith, Fire Marshall welcomed everyone as well as Mr. George Cox, the Regional Fire Prevention Officer for the Cree Nation was Master of Ceremony. Mr. Romeo Saganash spoke glowingly of this program saying that it was one of the more successful training ones in our communities. We should be extremely proud of these young men and their achievements. These certifications will more than exceed our goal of obtaining one hundred and thirty five (135) certified volunteer firefighters throughout the Cree Nation under the terms of the Fire Protection By Law.

Whapmagoostui

Derek Dick
Jerry Dick
Doreen George
Lee Thomas George
Juliet Hughie
Rodney Masty
Bobby Petagumskum
Gerry Petagumskum
Matthew Petagumskum
Thomas Petagumskum



Waskaganish

Darian Blackned
Malcolm Diamond
Brenda Hester
Clinton Hester
Willard Hester
Norman Jolly
Marcus Moses
Glenn Wadden
Burton Weetaluk
Willie Weistche
Malcolm Whiskeychan

Wemindji

Vern Gilpin
Theoren Kakabat
Arita Mark
Philip Mistacheeskick



"Thirty-seven trainees from the communities of Waskaganish, Wemindji, Nemaska, Eastmain and Whapmagoostui became certified firefighters!"

We were also proud that we now have eight (8) Fire Prevention Officers in the Cree Nation. The program that these Fire Prevention Officers took gives them the ability to determine the steps to begin implementing fire prevention programs for the communities. It requires a great deal of administration and practical work to prevent fires and is an intensive eighteen month training. The categories include:

Fire inspections and enforcement • fire investigations • plan examinations • Public education programs

Fire prevention is a specialized technical skill that also involves codes and standards that need to be interpreted and understood to apply prevention methods. Again, we should be extremely proud of these young men and women who have achieved so much to protect our communities as it took hard work and determination to complete this difficult and exacting training.

- By Evelyn Horsky

Nemaska

Nicolas Carboneau
Victor Cheezo
Gideon Jolly
Terrance Wapachee



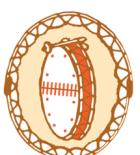
Eastmain

Albert Gilpin
Jacob Gilpin
Wendy Minerick
Marcel Moses
Gregory Ratt
Marc Richmond
Christopher Weapenicappo
Travis Weapenicappo
Jared Williams
Walter Gilpin



Fire Prevention Officers Program

Michael Snowboy - Whapmagoostui
Eliza Moses - Eastmain
Benoit St. Pierre - Ouje-Bougoumou
Tyler Diamond - Waskaganish
Donivan Lameboy - Chisasibi
Tracy Iserhoff - Mistissini
George Cox - CNG
Derek Mark - Wemindji





WATCH THE PUCK

by Dan Coyle

Spring hockey was in full swing earlier this month, as the 25th Annual Cree Minor Hockey Tournament took place with games in Val-d'Or, Senneterre and Malartic. An impressive 111 teams participated in 13 competitive and recreational categories, ranging from Beginner to Midget, including some impressive performances in the Girls Bantam Hockey category.

The Lac Simon Wild outscored opponents by a stunning 38-8 margin while going undefeated in four games on their way to victory in Girls Bantam Hockey. The Wild dominated in preliminary wins over Mistissini, Chisasibi and Waskaganish, but faced stiff competition from Whapmagoostui in the final.

Cree Nation welcomes spring with
minor hockey tournament



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Waskaganish:	819-895-2126
Waswanipi:	819-753-2770
Wemindji:	819-978-3300
Whapmagoostui:	819-929-3796

If you have any additional questions or need more information, please contact the Correctional Services Regional Office in Val-d'Or at 819-874-2600 or by email at justice.valdor@cngov.ca

www.creejustice.ca

Photo by Jason Coonishish



An impressive **111 teams participated** in 13 competitive and recreational categories, ranging from Beginner to Midget



Whapmagoostui struggled during the preliminary stage of the tournament, dropping two contests including a 7-1 loss to Mistissini, but the club got its revenge with a 7-4 win in a semi-final match-up with Mistissini that set the stage for its showdown with Lac Simon in the tourney final.

The Waskaganish Bardown used distributed scoring and a stingy defence to top 10 other teams in the Midget Competitive category. Waskaganish received goals from seven Bardown shooters, while holding opponents to just six total goals during its six-game unbeaten run to a championship banner.

The Bardown posted shutout wins over Waswanipi and the Chisasibi Thunder Eagles, and recorded a decisive 5-1 win in the final, shutting down a Rapid Lake offence that earned a berth in the championship game by scoring 16 total goals in three playoff victories.

Nemaska's Gregory Trudeau led all scorers in Midget Competitive with three goals and eight assists for 11 points, while teammate Dylan Cheezo led all goal scorers with six.

Ten teams participated in the Midget Recreational category. Gabby Kioke, Sebastian Sutherland and Damian Kioke combined for 34 total points for the James Bay Moose Attwapisikaw. But James Bay failed to find its offensive touch in its tournament final match-up, dropping a 2-1 decision to the Moose Cree.

That marked the Moose Cree's second 2-1 win over James Bay Moose Attwapisikaw in Midget Recreational action at this year's tournament, and avoided surrendering more than one goal in each of their six wins, while outscoring opponents 25-3.

The Chisasibi Blizzards overcame a slow start at this year's tournament to raise the championship banner in Pee Wee Competitive action. The Blizzards blew an early 2-0 lead in their tourney opener against the Lac Simon Warriors en route to a 6-4 loss, but rebounded with four straight wins, capped by a 7-2 victory over the Waskaganish Wings in the category final.

Blizzards sniper Mayson Sam led all scorers with 10 goals and 12 points, including six markers during the tourney playoffs, and Mistissini's Joe Shecapio amassed a tournament-leading 13 penalty minutes.

The Chisasibi Beavers needed a pair of one-goal victories to take home the title in Atom Competitive, including a 5-4 victory over Rapid Lake in the category final. Rapid Lake enjoyed more success in Novice Competitive, with the Lil' Thunder averaging 7.6 goals per game during their march to the championship.

The youngsters dominated the ice with 14 teams competing in Pre-Novice Hockey, and an additional three squads entertained fans in the Beginner's Hockey category.



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Presented by: Wanda Gabriel & Pamela Gabriel-Ferland

This 3-day workshop will be an experiential and group driven process to explore and discuss multiple aspects of healthy sexuality and relationships. This is often a taboo and silent topic which can lead to confusion and harm. Questions such as what is healthy sex, what is normal sexual behavior, and what is sexual violence are often unanswered or unexplored. Traditionally, our people celebrated all the stages of life with ceremony and teachings and received knowledge on respectful relationships. Colonization has silenced our voice on healthy sexuality and it has ripped love and respect from our relationships. By looking into history, participants will gain an understanding of a pre-contact cultural approach to sexuality and how this was impacted by colonization and the residential school system, as well as increase their knowledge of traditional ceremonies, rituals, roles and responsibilities.

This workshop will provide participants a forum to discuss key issues in an atmosphere that is open, non-judgmental, relaxing and fun. Through experiential exercises, participants will also explore body language, body image and identify affirming statements that help to establish healthy relationships.

Deadline to register is May 5th, 2017.

Registration required: space is limited to 17 guests.

Costs: \$555 | This includes fees for the 3-day workshop, meals, and materials.

Lodging \$95/night (includes breakfast).

Booking and payment for lodging is the responsibility of the participant and/or organization. A block of rooms is reserved for participants at L'Auberge L'Abbaye D'Oká. 1600, Chemin Oka, Oka, Qc. J0N 1E0. Phone: (450) 415-0651.

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Happy Goose Break!

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The First Nations hockey season will come to a close with the 2017 National Aboriginal Hockey Championships, which gets underway in Cowichan, BC, starting on April 30.

Players from Eeyou Istchee have historically made their mark at the NAHC by playing with Eastern Door and North. The ED&N men's squad will be looking to improve on a fifth-place finish at last year's tournament, while the women hope to rebound after finishing sixth a year ago.

The Val-d'Or Foreurs of the QMJHL saw their junior hockey season end with a four-game sweep by the Saint John Sea Dogs in the second round of

this year's postseason, but it was a great campaign overall for Eastmain's Adam Cheezo, who netted 10 goals and 25 assists while patrolling right wing in 66 games for the Foreurs.

Waswanipi's Silas Mattawashish also opened the season in Val-d'Or, picking up one assist in 33 appearances, before joining the AAA Valleyfield Braves in January.

Out west, Ethan Bear of the Ochapowace First Nation in Saskatchewan is fast developing a reputation as one of the brightest young stars in the game since being selected by the Edmonton Oilers in the fifth round of the 2014 NHL Draft.

Bear has continued to blossom and will likely compete for



SEASON WRAPUP

a spot on the Oilers next season after scoring 70 points in 67 games with the WHL's Seattle Thunderbirds, earning him a nod as a first-team all-star for a second straight year, and Top Defenceman honours in the WHL Western Conference.

First Nations hockey is also well represented in this year's NHL Stanley Cup playoffs.

The Montreal Canadiens bolstered their third line at the NHL trade deadline with the addition of two-time Stanley Cup winner Dwight King. A product of Meadow Lake, Saskatchewan, King raised Lord

Stanley's mug as a member of the Los Angeles Kings in 2012 and 2014, and joins superstar goaltender Carey Price of BC's Ulkatcho First Nation, who is looking to lead the Habs to their first Cup win since 1993.

Micheal Ferland established himself as one of the NHL's top agitators as a member of the Calgary Flames this season, scoring 15 goals and 10 assists while playing regularly with stars Johnny Gaudreau and Sean Monahan, but the Cree from Swan River, Manitoba struggled along with the rest of his teammates, losing their first-round match-up

with the Anaheim Ducks in four games.

Manitoba's Jordin Tootoo has seen limited action with the Chicago Blackhawks during this year's playoffs, while American Ojibwe TJ Oshie has been a steady producer for the Washington Capitals in their first-round clash with the Toronto Maple Leafs after netting 56 points in just 68 games during the regular season.

The legendary Jonathan Cheechoo reportedly called it a career at the conclusion of this year's KHL season. The 36-year-old from Moose

Factory, Ontario was selected 29th overall by the San Jose Sharks in the 1998 NHL Draft, and went on to become the first Cree player to reach the 50-goal mark, potting 56 goals during the 2005-2006 NHL campaign to claim the Maurice "Rocket" Richard trophy.

Cheechoo remained active after playing his last NHL game in 2010 with the Ottawa Senators, spending the past four seasons in the KHL, tallying 14 goals and 26 assists in 60 games with Bratislava Slovan this season.

HEARTY FARE

for the hunter

by Amy German



Food that will stick to your ribs
as you await your first goose kill

While some Crees have already taken a goose in the south, others are just gearing up to hit the blinds to enjoy this year's Goose Break.

Before that first kill, our hunters may need something warm to come home to or leftovers to take to the blind. The following recipes, from *An Irish*

Country Cookbook by Patrick Taylor and Dorothy Tinman, are both hearty and heart-warming.

While you might not think of Irish fare as a go-to-meal while waiting for the geese, you could easily substitute moose or caribou for the beef in a steak-and-mushroom pie. Kedgeree – a dish made from rice, smoked fish and vegetables and Guinness

gingerbread – offers all kinds of ingredients that will comfort a chilled soul patiently awaiting this spring's kill.

Irish food is all about country comfort. It uses loads of meat and fish paired with simple vegetables and carbs. Just like you don't need to eat Irish to be Irish, neither do you need to be Irish to eat Irish.

STEAK AND MUSHROOM PIE

SERVES 4

RECIPE

Prepare the kidneys by removing the outer membrane and cutting away all tubes and fat or gristle, then slice into 3/8-inch / 1-cm pieces. Dust the beef in the flour. Heat the oil in a large frying pan over a medium heat. Add the beef in several batches and brown it on all sides in the hot oil. (If you add it all at once it will not brown.) Add the kidneys and fry for 2 or 3 minutes.

Remove from the pan and fry the onions for a few minutes. Now return the meat and kidneys to the pan, sprinkle the remaining flour on top, add the beef stock and Worcestershire sauce, and simmer gently, covered, for 1½ hours. You want the gravy to reduce and thicken but watch that it does not all disappear. If it reduces too much just add some more stock. Now test for tenderness and season with salt and pepper to taste.

Preheat the oven to 425°F/220°C. Place the steak and kidney mixture in a 7-inch pie dish and allow it to cool. Roll out the pastry to a shape that will cover the filling and crimp round the edges; trim off the surplus. Brush with the egg-and-milk mixture and make a cut in the centre of the lid to allow the steam to escape. Bake for 30 to 40 minutes or until the pastry is risen and golden brown.

INGREDIENTS

- 2 8 oz / 227 g mushrooms
- 1 lb / 455g stewing beef, trimmed and cut into 1-in/2.5-cm pieces
- 2 tbsp all-purpose flour
- 2 tbsp vegetable oil
- 2 onions, chopped
- 30 oz / 885 ml beef stock, plus extra as needed
- 1 tbsp Worcestershire sauce
- salt and freshly ground black pepper
- 1 package frozen puff pastry, about 1 lb / 455 g, thawed, or Quick Flaky Pastry (recipe p. 28)
- 1 egg yolk and a little milk to glaze

QUICK FLAKY PASTRY

INGREDIENTS

Makes 1 pie case or 1 pie top about 7 inches / 18 cm in diameter

4 oz / 113 g lard or margarine

6½ oz / 184 g all-purpose flour

½ tsp salt

a pinch of baking powder

4 tsp cider vinegar

2 oz / 60 ml ice water

RECIPE

If you prefer to make your own pastry, here is one that I like to do.

Chill the fat in the freezer for several hours. In a large bowl combine the flour, salt, and baking powder. Chop the lard or grate it using a coarse cheese grater, and mix it into the flour (or you can briefly process it in a food processor). Mix the vinegar and a little water together and stir into the flour. Don't add too much water to begin with, as you can add more later, if needed. Rest the pastry, wrapped in cling film, in the refrigerator for about 1 hour before rolling out. Then roll out on a very well-floured work surface and chill in the refrigerator until needed.

NOTES

1. If you use whole-wheat flour for the rolling out, it adds a nice, crunchy texture to the pastry.

2. If you are blind-baking a pie shell I think it is preferable to use a metal pie tin, as it gives a crisper finish than baking in a ceramic or glass dish. You can always transfer it to a ceramic or glass dish when adding the filling.

SERVES 6 TO 8

RECIPE

This is very good with either my Irish Wheaten Bread or Guinness Bread. Doctor O'Reilly likes it for breakfast nearly as much as he likes my kippers but it is also a very appetizing lunch dish. Himself is very fond of it and he told me that this was one of those dishes that came from India in Victorian times and had originated as a means of using up leftovers from the previous evening at breakfast time before there were refrigerators.

Bring the fish, water, and bay leaves to a boil in a large saucepan and simmer gently for about 10 minutes. Drain the fish, reserving the cooking liquid as you will use this to cook the rice, and discard the bay leaves. Now flake the fish into bite-size chunks and make sure that no bones remain.

Melt the butter in a large frying pan and fry the onion gently, but don't let it colour. Add the rice, curry powder, and reserved liquid and cook for the time recommended on the packet, adding more water if necessary.

When the rice is cooked, add the cream, parsley, scallion, lemon juice, pepper, and finally the flaked fish. Stir gently and place the hard-boiled eggs on top. You can keep this warm in a very low oven, covered with a lid, for about 20 minutes. I like to put it in a silver chafing dish and leave it on the sideboard so that everyone can help themselves at breakfast time.

KEDGEREE

INGREDIENTS

1½ lb / 680 g undyed smoked haddock (or use half salmon and half haddock)

19 oz / 560 ml water

2 bay leaves

1½ oz / 42 g butter

1 onion, finely chopped

8 oz / 227 g long-grain basmati rice

1 heaped tbsp medium curry powder

3 tbsp heavy cream

3 tbsp chopped fresh parsley

2 tbsp chopped scallion

juice of ½ a lemon, plus lemon wedges for serving

freshly ground black pepper

3 large hard-boiled eggs, quartered





*Have a safe and enjoyable
Goose Break.*

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MAKES 1 CAKE

INNESS GINGERBREAD

REDIENTS

oz /298 g all-purpose flour

ground ginger

pumpkin pie spice or Chinese five-spice powder

ground cinnamon

1/2 cup baking powder

baking soda

sp salt

butter, softened

27 g brown sugar

s plus 1 egg yolk

265 ml molasses or treacle

180 ml Guinness, flat

PE

Preheat the oven to 350°F/180°C. Grease and flour a 9-by-5-in 3-by-12-cm loaf tin. Sift the flour, ginger, pumpkin pie spice, cinnamon, baking powder, baking soda, and salt together into a large bowl. In a separate bowl, using an electric mixer, beat the butter and sugar together until fluffy. Add the eggs and yolk, and then the molasses and continue to beat until well mixed. Gradually add the flour mixture alternating with the Guinness; not over beat. Pour the batter into the prepared tin and bake for 50 minutes to an hour, until well risen and firm to the touch.

Allow the cake to cool in the tin for a few minutes, then turn out onto a wire rack to cool completely, covered with a damp tea towel. Now you can of course eat it right away, and it really does make a nice dessert served with cream or ice cream. However, if you wrap the gingerbread in parchment and leave it in an airtight tin for a day or two, it will become more moist and delicious. Some people enjoy this with butter.

Note: If you find that your brown sugar has gone hard and you need to use it immediately just put it in a microwave-safe container with a piece of damp paper towel and a lid. Then microwave it on high for about 30 seconds and test it for softness. If it is still hard just give it another 30 seconds. To soften brown sugar that you do not need to use right away just put it in an airtight container, add a piece of well-moistened paper towel, cover, and leave it until the sugar absorbs the moisture. Then remove the paper and replace the lid.





Goose Call Contest Winners



The Nation would like to congratulate the winners of our annual Goose Call contest: Sophia Cheezo from Eastmain, Howard MacDonald of Wemindji and Chris Quinn from Mistissini. Each will receive a complementary "Goose Break" custom goose call made by Recall Designs.

Our first winner Sophia Cheezo is currently living in Val-d'Or with her son Evander for school, but both are excited to be spending a week out on the land at their camp in Eastmain this spring. She submitted an old photo of Evander honing his shooting skills.

"Here is a picture of my son Evander Cheezo," she said. "He was practicing his aim. This is one of my and his grandpa's favourite pictures of him. He was 7 in this picture and is now 9 years old. He enjoys

hunting birds, ptarmigan and ruffed grouse with his pellet gun. He makes me proud when he provides small game and he shares his kill with his great-great-grandmother and grandmother. He even delivered one ptarmigan to his grandpa in Chisasibi from Eastmain! He looks forward to when he can go goose hunting."

Howard MacDonald also submitted a photo of his son, Dylan (featured on the cover of this issue). The picture was taken in the community of Wemindji and captioned by Howard, "My son at the blind during early spring."

Chris Quinn's photo submission shows him relaxing on a pile of freshly caught geese after a long day at the blind in

Mistissini. *The Nation* decided to take pity on Chris because he's one of only a handful of Cree fans of the Chicago Blackhawks and his team was swept in their first round playoff series against the Nashville Predators. Hopefully he has more luck in the bush than his team had on the ice!

Thank you to Rhéal Charlebois from Recall Designs for sponsoring this contest. Be sure to check out his beautiful custom calls and other hunting gear and accessories at recalldesigns.com.

Once again, congratulations to our winners and please be in touch if you haven't already so we can mail you your prize. Happy hunting and enjoy a safe Goose Break.



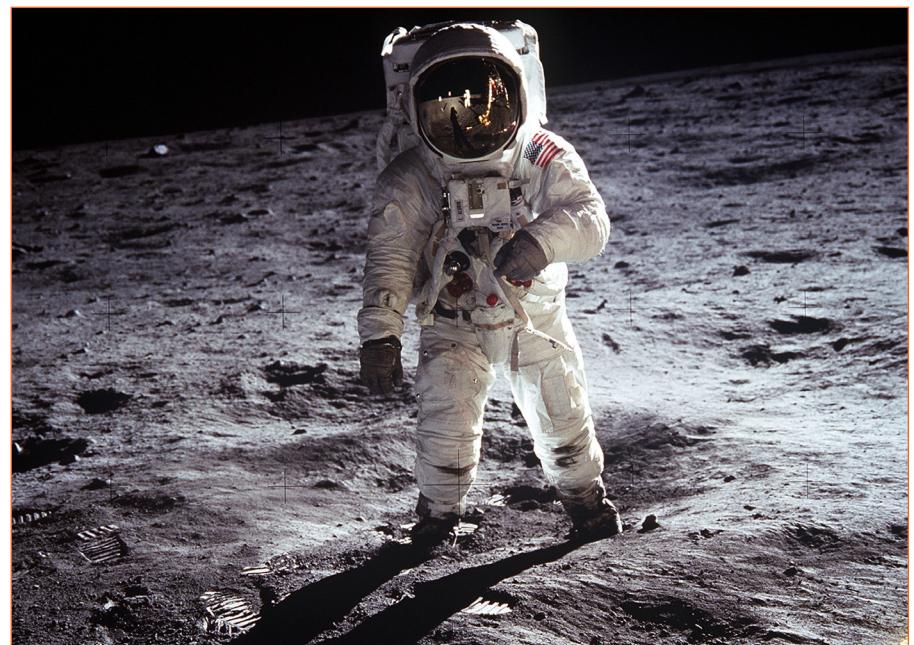
Beam me up, **Scottie**

by Sonny Orr

Once upon a time, I believed that the sun went up and down, the stars were few and far apart, the moon always appeared the same, that the rocks on the shores of James Bay had looked the same for millions of years and that dinosaurs were unknown relics even older than the rocks themselves. Mars was reachable and space was something that Captain Kirk was still in the early phase of discovering. These were my early beliefs in mankind's urge to go nowhere at all other than in sci-fi magazines. Other than that, the theories of space travel were just imaginary back then.

Our space-travel stories from the past are now ingrained by our mythologies. Could the stories of old have been invented by imagination to pass the time during bad weather and have some sort of meaning attached or a lesson to be learned? Did man invent the gods and then God himself? Are the present times representative of the imaginations of the past turned into tangible modern structures and inventions?

And how about our own imagination as a small nation? Could we



past belongs in the past. Today and the future are much more promising, based on the theory that our education and understanding has provided. Sometimes, it just takes trust to hand over the steering wheel, confident knowing that the kids will be better off today than it was for us old folks.

But the past – good or bad – does

We cannot undo what happened to our people but we know what can never be allowed to happen again.

depend on theories to get by? Can we grow with imagination instead of solid rock formation methods? Can we get a move on here from small village concept to nation concept without having to theorize everything? I prefer solid paperwork trails that lead to a future, instead of following a trail of Klingon droppings that lead to self destruction.

Sometimes, we all get caught up with our last adventure with reality and go on and on about what happened in those exciting times. It's like wanting to get back on the roller coaster. Give me solid direction instead. The

have to be respected and acknowledged. The residential school system taught us that. We cannot undo what happened to our people but we know what can never be allowed to happen again. This is the root of education that taught us to fend for ourselves and not to give in. This strength and resolve took root in some of the hardest times for our people, in the resolve of the young people of those days. They are now your grandparents, parents and Elders. Some have moved on to the heavens, and this strength is now being handed over to their children.

Today, we are washed over with technology, something that Trekkies of old had never expected to see in their lifetime! We all have our own tricorders and the ability to send information over to your 3D printer to make a skidoo part, for example. Space travel is taken for granted as we wield the latest in satellite phones (phooey to the old cellphone). And GPS tells us if we stray off the beaten path, or, actually go where no man has gone before!

My theory is that the technology will force us to come up with alternate power sources and that hydro power will become what it really is – old technology fit for a few million but not for a few. So, instead of waiting for someone to trample over us again or for someone to react fast enough to get compensation funds, we should concentrate on coming up with some solid businesses or become a leader in alternate energy sources. My recommendation for this Goose Break is to come up with theories while you're out on the land enjoying it while you can.



Remembering Uncle George

by Xavier Kataquapit

It seems like every time I head out on a vacation for the past few years I get tragic news. Recently, as I was leaving the country, I heard that my Uncle George had passed away. This made me very sad and my mind flooded with memories of my childhood back in Attawapiskat when I was surrounded by a very large family.

George was a special Elder in Attawapiskat and he had a rich and deep knowledge of the Cree culture and history of the James Bay coast. He was born and raised there in a traditional lifestyle. At an early age, he travelled and visited the length of the James Bay coast as his family followed a nomadic lifestyle of hunting, trapping, fishing and gathering led by their parents James and Janie Kataquapit. They survived through bitter cold winters, warm summers in the mushkeg wilderness, through feasts of food they had gathered themselves and during difficult famines when the land grew empty.

Amongst all the brothers in his family, George was not the eldest, as his brother Thomas held that role. However, due to Thomas' poor health and inability to hunt and trap as freely as his brothers, George was the one who led his younger siblings on the land. My father Marius highly respected his older brother. In fact, all the brothers looked up to George for his leadership in a number of ways.

George knew the land around Attawapiskat and adjacent rivers and lakes. He also had a mindful and spiritual character with a strong faith in the

He said **life was fleeting**, that we never know what may become of us, but **it was our family that we live for**

Catholic Church. Even with all the turmoil that the church may have caused his family through the residential school system, he remained a devout Catholic. Dad often told us that it was George who led them on Sunday prayers when they spent time together on the land. Even though they may have been miles away from a church, they always found time to maintain their faith in something greater than themselves.

As young children, we learned early on to respect our Elder and uncle George. He was a strong and proud character. In many ways, he was like the rest of his brothers. He enjoyed laughing at silly things people said or did. He was quick to point out and remember a fun story about himself and his brothers or times he spent on the land with his own family.

I was never as happy to see Uncle George as when his younger brother David came to visit us every summer when I was a boy. David lived a separate life in Moosonee but he visited us every summer when our Moosoom, grandfather James Kataquapit, was still with us. Moosoom lived with my family for a few years and during David's annual visits, my dad Marius, their brothers Thomas, Alex, Leo and Gabriel and their sister Celine came together for a game of cards in our home. Dad always set up the game table in the centre of the living room, with all the brothers

seated at what seemed to me like a grand gathering of great Elders.

They had great fun and there was plenty of joking, laughing and teasing, especially towards their father and matriarch, who was happy and content to see family around him. For the younger children, it was a windfall as we crawled around under the table and between the chairs to ask our uncles and our grandfather for a dollar or two.

George and his wife Cecilia bore a family of strong individuals who have become essential to the fabric of our community. I worked with his sons George Jr. and Ernie and daughter Florence at the Northern Store during a difficult period of my life when we had lost my older brother Philip. They were comforting forces in my young life that helped me through a dark time.

I saw Uncle George during that funeral and his words still echo in my memory. He said life was fleeting, that we never know what may become of us, but it was our family that we live for and it was our faith in each other and in a higher power that keeps us together. He honoured my mother for having led a spiritual life, for being a good wife for his brother and for having raised a good family.

Now here I am on this page of words to do the same for him. Chi-Meegwetch Nookoomis (Thank you, my uncle).

Happy Goose Break

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